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maternal sentiment is an exploded superstition. The misdeeds of priests are a scandal to religion but not an argument against it. Besides, religions have existed in which, as far as can be discovered, there were no priests. How does this fact fit in with the view that religion is a priestly imposture? If religion is an imposture, it is remarkable that it should have existed so long. We find it in every stage of human history; among the most backward as well as among the most progressive races. Surely, if this great element in human life and conduct were of the spurious character which the writer of this book assumes it to be, some nations at some period of their history would have abandoned it. But it is useless arguing against positions which have been abandoned long ago by almost all serious students of religious history. In spite of much acute criticism on the theological controversies of the last three hundred years, Mr. Wiseman's general estimate of things ecclesiastical is of the same character as an anarchist's estimate of the existing order of society. Hitherto the doctrine of universal destruction, whether in the religious or the political sphere, has not appealed to the common sense of mankind, and there is no likelihood that it ever will.

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**AFFIRMATIONS.** By Havelock Ellis. London: Walter Scott, 1898.

This book has borrowed its title from Friedrich Nietzsche's writings, and, without any doubt, it will be mainly read for the essay on that German philosopher which fills the first eighty-five pages of it. Whatever follows them—essays on Casanova, Zola, Huysmans, and St. Francis and others—is of comparatively minor importance. Mr. Ellis is one of the few Englishmen who really feel the greatness of Nietzsche's intellectual achievements. For him Nietzsche stands in the first rank of the distinguished and significant personalities our century has produced, and he has too generous a turn of mind to condemn Nietzsche's philosophy because Nietzsche's life ended in insanity. "No doubt it was once a consolation to many that Socrates was poisoned, that Jesus was crucified, that Bruno was burnt. But hemlock and the cross and the stake proved sorry weapons against the might of ideas even in those days, and there is no reason to suppose that a doctor's certificate will be more effectual in our own," are his own words. They express an attitude towards the subject very different from that taken up by almost the entire English criticism ever since Nietzsche's writings

have begun to appear in English. Mr. Ellis divides his able attempt of giving an account of Nietzsche into three parts. In the first he merely gives an extract from the biography of Nietzsche, written by his sister, and, therefore, is least original. All his acuteness and breadth of view, however, become apparent in Part II., in which he analyzes the writings of Nietzsche's middle period from 1876 to 1883. It is with the writings of that time that he sympathizes most heartily, and it is these which he has studied most carefully. He therefore gives an admirable account of the leading ideas laid down in "Human, All-too-Human;" "Dawn of the Day," and "Joyful Science." But he, apparently, feels less sympathy for the Nietzsche of the time after 1876. Whilst the "Antichrist" is characterized correctly, full justice is not done to "Beyond Good and Evil," "Genealogy of Morals," and "Thus Spake Zarathustra." More especially to the study of the latter most difficult book he has not devoted the time required for penetrating into its secrets. Here even many things are incorrect. Not to mention small matters, as that German *kultur* means in English civilization, and not culture; that not *Beyondmen* assemble in Zarathustra's cave, but the *Higher Men* (which Nietzsche very definitely distinguishes from the former), he entirely leaves out of account Nietzsche's inferences from Darwinism and Jordan's poetry, his theory of eternal recurrence; his position towards the various shades of individualism; and the interesting and often strange conflicts which arise from a collision of these different mental currents. He altogether treats Nietzsche too much as an isolated fact, failing to give him his place in the intellectual development of our age, both as regards his services and as regards his suggestions. Nevertheless, Mr. Ellis's essay on Nietzsche can be heartily recommended as a good introduction into Nietzsche's philosophy.

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MARCUS AURELIUS ANTONINUS TO HIMSELF. An English Translation, with Introductory Study on Stoicism and the Last of the Stoics, by Gerald H. Rendall, M.A., Litt.D., late Fellow of Trinity College, Cambridge, Principal and Professor of Greek, University College, Liverpool. Macmillan & Co. Crown octavo. Pp. cxlvi., 188.

In this book the "English Translation" and the "Introductory Study" form two fairly equal portions. The object of the former